

NEAATS

Executive Committee Meeting  
Jan. 10-13, 1973  
Seoul, Korea

### Director's Report

Yong Ok Kim

Since the last executive committee meeting of the NEAATS which was held at Nakagaruizawa, Japan, in January, 1972, several important events have occurred during a year in the frame of the NEAATS. I would like to mention in this report some of the major events which took place in this period, and in addition to them, some new developments within the KAATS in the recent months will be mentioned.

#### 1. Cross-fertilization of the Study Programmes.

It was originally decided at the NEAATS' Second Assembly, 1971, to pursue the study programmes on the concentrated areas such as indigenous theology, curriculum, and financial viability, both national and regional levels. In last Spring, two theological educators from Korea participated, upon the invitation from the JATE, in the national consultation on theological education held at Nakagaruizawa under the joint sponsorship of the NCCJ and JATE, and the Annual meeting of the JATE at which the current issues of theological education in Japan were discussed. Dr. Jong Sung Rhee, President of the Presbyterian Theological Seminary, Seoul, and Prof. Chong Wha Kim, ex-chairman of the KAATS as well as the President of Korea Union College, Seoul, participated in these meetings. Upon their return, it was reported that their experiences were very fruitful.

On the other hand, two Japanese colleagues, Drs. Jun Ojima and Yoshiro Ishida, responded positively to the KAATS' invitation to the KAATS' Lectureship and the 8th Annual meeting of the KAATS held concurrently in Seoul, last October. Dr. Ojima gave a fine lecture on the subject, "Christianity and Buddhism," and Dr. Ishida made an impressive report on the current situation of theological education in Japan. Both of their presentations made significant contributions in terms of mutual understanding and stimulation.

#### 2. Participation in the ATSSEA Study Institute.

As was in the past years, our sister organization, ATSSEA, extended invitations to the NEAATS to the Study Institute held in Singapore, June, 1972. Dr. Pong Bae Park, professor of Christian Ethics at Methodist Theological Seminary, Seoul, and a Japanese

Scholar were selected as the participants. As their presence was reported to be stimulating, and the widening of the scope mutual contact between the scholars of two regions is so much desirable that this sort of the inter-regional programmes is hoped to be explored even more in the future.

3. Attending the UIM-EACC sponsored "Workshop for Theology in Action." As was decided at the last executive committee meeting, the director was responsible for attending the preparation meeting for the above-mentioned workshop held in Singapore in March, 1972. It was resolved at the preparation meeting that two participants, one each from Japan and Korea, were to attend the Workshop which was held early in September last year. Dr. Joon Kwan Un was nominated as a participant from Korea. I understand a Japanese colleague was also nominated by the JATE as a participant.

Taking into account of the report from Dr. Un and the comprehensive written report, I am convinced that this programme was well designed and carried out with positive results. However, it seems more important that the findings of the Workshop should be followed up at the national level at which the actual implementation can be expected. It is encouraging that a national committee for follow-up programme was organized in Korea last fall, and a workshop of the national level will be held in early Spring this year.

4. Consultation on "Associations" and the Annual meeting of the TEFC.

As the director of the NEAATS as well as the General Secretary of the KAATS, I was invited by the TEF to participate in the consultation on "Associations" and the annual meeting of the TEF which were held at Bromley Kent, England, July, 1972. At the consultation I was requested to be a panel member on the topic "Association as an agent of the renewal of theological education." Both at the consultation and TEF committee meeting, the most dominant subject for intensified discussion was the "Contextuality" or "contextualization", which is of course a most important element of theological education in our days. I must confess that my experiences at the last year's TEF meeting were so dominating in my thinking throughout the year that they have made greater influence on the shaping of theological education in which I am taking apart, especially it must be said that the recent development of the KAATS was motivated and intensified by the same experiences. I must add a word in this juncture that I was very proud of Dr. Shoki Coe, the director of the TEF, who has a deeper and closer relation with us, for the most significant role he was playing at the meetings, and Drs. Masao Takenaka and Tongshik Ryu who represented our region and made great contributions at the various occasions during the meetings.

5. The 8th KAATS annual meeting.

As was mentioned in the above, the KAATS annual meeting was held in con-currence with the KAATS Lectureship in Seoul, Oct. 24, 1972. Besides the routine reports and election of the officers,\* a great deal of concern was focussed on the future role of the Association. In connected with it, a proposal for the Research Institute for the renewal of theological education was discussed, and it was approved that the proposal be further developed. It is hoped that the year 1973 will be a most significant year for the KAATS in terms of shaping the role of the Association in the days to come.

\*newly elected KAATS' officers.

Chairman: Father Luke K. Lee, President St. Michael's  
Theological Seminary.

Recording secretary: Dr. David K.S. Suh,  
Ewha Woman's University.

Treasurer: Prof. Chang Kyu Lee,  
Daejeon Methodist Theological  
Seminary.

Planning Committee members:

Lr. Stephen D. Moon,  
Hankuk Theological Seminary.

Lr. Fong Bae Park,  
Methodist Theological Seminary.

Prof. Kyung Bae Min,  
Yonsei University.

Dr. So Young Kim,  
Pusan Union Theological Seminary.

General Secretary: Dr. Yong Ok Kim,  
Methodist Theological Seminary.

6. Study Programmes, 1971-1972, and 1972's KAATS Lectureship.

(Full reports are annexed in this report under the separate sheet.)

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# "THE ASSOCIATION AS AGENT OF RENEWAL IN THEOLOGICAL EDUCATION"

Yong Ok Kim.

## I. PREAMBLE.

In this paper I would like to discuss "The Association of renewal in theological education", mainly within the frame of the Korean Association of Accredited Theological Schools (KAATS) and the North East Asia Association of Theological Schools (NEAATS) which I have served as General Secretary and Director, respectively.

In dealing with this most challenging subject, I am going to concentrate on three areas of concern: first, putting forth the background picture as a point of departure, I shall make a brief note of the historical review concerning these associations in terms of their function during last few years, by which we can see how the associations have rendered services to the cause of theological education in this area. Secondly, I shall examine the contextual factors from which serious theological issues have been derived. At this point, I shall try to grasp and analyse the real issues which call for radical renewal in theological education. Thirdly, against the background of this contextual understanding, I shall attempt to formulate the operative functions of the associations as an agent of renewal in theological education.

## II. HISTORICAL REVIEW OF THE ASSOCIATIONS.

The Korean Association of Accredited Theological Schools came into being in 1965 when a few concerned administrators and teachers of accredited theological schools felt the need for creating an organization through which they might not only enjoy fellowship among the constituents, but also carry out joint programmes for the mission of theological education more effectively by closer co-operation.

The horizon was widened two years later when a regional association, the North East Asia Association of Theological Schools, was inaugurated in Kyoto, Japan, in 1967, which included 32 major theological schools in Korea, Japan and Taiwan. It is an association of the associations. The purpose of the regional association was to strengthen theological education for the mission of the church in this age, to provide facilities for its member schools to confer concerning matters of common interest related to theological schools, and to promote joint action on a local, national, and regional basis.

Even though both associations have a comparatively brief history, it may be said that they have played a significant role in meeting positively the challenges which confronted theological education locally and regionally. The following are some major features of the activities carried out by the associations in the past years.

1. Study Process. Beginning with the first study conference which was held locally in 1966 immediately following the birth of the KAAIS, study programmes were planned and undertaken by the association such subjects as the changing concept of ministry, new curriculum patterns, field education, and theological library science. Though the study programmes were primarily designed for theological educators themselves, occasionally church leaders were invited to participate as well. It is to be mentioned with emphasis that during the year 1971-1972 the study programmes were focussed locally and regionally in the three areas which were felt to be the most crucial issues, namely, 1) Living Theology as a theological guideline for ministerial training to-day, 2) Curriculum building and teaching methods, 3) Financial viability. After the series of study sessions, it was felt that further study must go on intensively in these matters, in view of their importance and urgency. Finally, the KAATS administered the lectureship programme which was aimed for sharpening theological enquiry along the line of living theology. The themes undertaken were: "New theological foci in the 70s", and "Living theology as an expression of indigenous theology".

2. Faculty development. One of the important missions of the KAATS was to provide opportunities to train theological faculty of the local seminaries, for the demand was so pressing. Therefore the KAAIS has administered seminars for local teachers for the last four years. It is felt that this programme may be also implemented through the programme of continuing education for the total theological faculty on the national level in conjunction with the lectureship programme.

3) Publication: Largely dependent upon the TLF grant, the KAATS has co-operated with the Christian Literature Society in Korea in producing theological text books which have contributed enormously to the improvement of theological education. Besides a number of text books already published, a monumental Theological Dictionary is expected to be published by the end of 1972. Mention ought to be made of the North East Asia Journal of Theology, a product of the NEAATS since 1968. The appearance of the Journal was the consummation of a dream which a few scattered scholars in this part of the world had dared to dream. It was our first

attempt to build a bridge not only among the countries of North East Asia but also between the countries of this area and the rest of the world. We have so far produced up to No. 8, and expect to continue to issue twice a year.

4. Exchange professor's programme. The NEAATS has channelled the exchange programme among the member countries of the region of North East Asia. The Length of the term varied, subject to the availability of the individual professors and the situations of the sending and receiving schools. While it is to be recognized that this programme has contributed towards mutual understanding and co-operation in the academic and educational sense, it is hoped that in the future this programme will also be available to those younger professors who hope to undertake research work at other institutions within the region.

5) Inter-regional co-operation: Though the immediate concern of the Association has been confined to the area of North East Asia, it has tried to keep closer contact with the Association of Theological Schools in South East Asia. (ATSSEA), with which a fraternal relationship has been maintained. For more than ten years, the Atssea has held the Study Institute for theological teachers in the region of South East Asia. The ATTSSEA has extended invitations every year to the theological teachers in the North East Asia region. As was in the past years, two faculty members of the theological schools in Japan and Korea participated in the Institute in summer last year from which they benefited richly. In early September, 1972, the NEAATS joined the UIM-EACC in the "Workshop of Theology in Action" to be held in Manila, by dispatching two delegates to the programme. It is hoped that in the future our association will widen the scope of its fraternal relationship with other areas of the world for the common cause and mutual benefit, especially with the areas of the Third World.

### III. THE CONTEXT OF THEOLOGICAL EDUCATION.

In the above I have drawn a sketchy picture of the KAAIS and NEAATS in terms of their programme. Though both associations are still very young I feel that we have come to the stage to evaluate critically the programmes of the associations in the light of the contemporary context within which theological education is to take place.

On the other hand, the association finds its role within the frame of theological education under the given situation. It is unthinkable to evaluate the association apart from its relevance to theological education in a particular context. Therefore, the association must always maintain alertness to the changing context. On the other



hand, theological education takes place within the frame of the total mission of the church. It is therefore unjustifiable to undertake theological education apart from the missiological concern of the church. The mission of the church can keep on the right track only if the church senses sharply and responsibly the contemporary context from which the issues are derived.

Taking these two aspects into account, the role of the association is to be determined in the light of the contemporary context within which the church and theological school find themselves. In other words, the context urges the church as to what she must do in order to fulfill her missiological task; that the church's self-understanding of the missiological task provides the premise for theological education; and that the association determines its function as an organization in response to the missiological task of the church with which theological education is engaged.

1. It not necessary to remind us of an obvious fact that Christianity to-day is being encountered with widespread crisis which prevails almost every corner of human life. The crisis even urges us to question the very meaning of life itself in spite of the scientific achievements for which modern man deserves commendation. However, in the unceasing process of change which has brought us to the unprecedented crisis, we have come to question even the meaning of change itself while we are constantly advocating the need of change in the name of progressive achievement.

Nevertheless, no one can avoid the crisis by attempting to stop the flood of change in this scientific and secular age, whether he likes it or not. If this is the predicament of modern man, the Christian church must be prepared to carry out its mission within the context of the human crisis, if it wishes to be relevant to the contemporary world.

Therefore, the primary task of the Christian church to-day is to equip the congregations with keen sensitivity which will enable them to discern the issues of the human situation which they are facing. This task necessitates an urgent programme of training congregations so that they may prepare themselves to live responsibly and positively in the secular age as the people of God, for they will not be able to confront the issues in positive terms with conventional ecclesiastical and spiritual nourishment.

If the missionary structure of the church is unable to tackle the living issues arising out of the concrete life situation and to express the life and mission of the church in concrete way, then the church will remain an

irrelevant organisation which pays no attention to the contemporary cry of the world which it exists to serve. This means that the missionary structure of the church must be renewed in such a way that it may be able to meet the challenges and render appropriate services to actual life situations.

2. What then is the role of theological education in this picture? Putting it into simple terms, the role of theological education to-day is to provide resources which are relevant to the renewal of the church. Theological education can serve the church best if it provides the resources with which the church can meet the living issues with missionary commitment. In order to provide such resources theological schools can train and produce ministerial candidates who are equipped with keen sensitivity and unbending commitment to the missionary task of the church. Also the opportunity for continuing education for the ministers may be provided by theological schools. They can furthermore set up institutes where congregations may be invited to participate in the training programme.

Up to this point I have discussed the matters mainly in terms of the missionary task of the church in the contemporary life situation and the role of theological education in connection with it. However, our concern for the present situation should not blind us to the programme of theological education which must look forward to the future with vision. In this sense theological education must go one step further in order to prepare for to-morrow, so that it may fulfill the prophetic role for the cause of the missionary task of the church, which is to be future-oriented. Therefore, it is logical for theological schools to train students so that they may be able to meet the challenges which the future world may impose on them.

This prophetic role of theological schools may sometime cause conflict with the immediate interests of the church. It is not difficult to see the tension between theological education and church leaders, created by mutual dissatisfaction and mutual criticism on the crucial issues. Often the theological educators take rather radical stands on the issue of renewal designed for the future mission of the church. This radical stand may well invite the dissatisfaction of the ecclesiastical leaders, who are often inclined to be more complacent with the status quo.

It seems necessary for theological school and the church to maintain tension in a constructive way, for both parties may be able to reflect upon themselves critically. For



the cause of genuine co-operation friendly confrontation is more desirable than cheap irresponsible compromise. A theological school is not a house-maid of the church, while it is true that the former exists to serve the latter. A theological school can serve the church by being a humble pioneer in drawing the responsible future image of the church even in the midst of misunderstanding and mistrust.

#### IV. THE ROLE OF THE ASSOCIATION AS AN AGENT OF RENEWAL IN THEOLOGICAL EDUCATION.

I have discussed thus far in the preceding section about the context of theological education which calls for radical renewal. It can be concluded that as the missionary structure of the church needs radical renewal in order to be relevant to the actual life situation of modern man, the theological school bears the responsibility to provide resources for the renewal of the church through its own reform. This seems very obvious. However, we must ask what the association of theological schools can do for the renewal of theological education. We may rightly say that the renewal programme of theological education should take place in the individual theological schools. If this is so, why should we bother with the association, which is often regarded as a consultative organization with no particular undergirding philosophy of its own other than that of a mediator, nor any resources apart from the individual constituents.

This very question brings us to the fundamental question of the function of the association itself. After having served the associations for a few years, my own response to this question has tended to be positive, although I do not overlook its limit and difficulty. In my own view the association is more than an instrument for improving fellowship among the theological educators, although it can contribute greatly to this cause. With its own capacity it can play an indispensable role as a center for study and action for theological concern, as it has the following advantages:

- 1) administering joint study programmes for the common concern of marshalling wider resources.
- 2) sharing experiences and exchanging opinions among theological educators of different backgrounds.
- 3) taking joint action for mutual assistance.
- 4) being a liason with the government, church organizations, ecumenical bodies, and other secular organizations.
- 5) inspiring a sense of common missiological commitment through ecumenical programmes.

Taking these advantages into account, I am confident that the association can take a positive part in accelerating renewal programmes of theological education by means of:

- 1) a comprehensive study of the issues confronting theological education today, such as the context of theological education changing concepts of ministry, reform of the curriculum and teaching methods, and financial viability.
- 2) promoting mutual concern, understanding, and co-operation, not only between theological schools of different backgrounds and objectives, but also between theological schools and the churches by means of consultative programmes.
- 3) planning and promoting faculty development programmes by means of a comprehensive study of the faculty situation of theological schools, setting up a study institute for theological teachers, and providing a programme for graduate study for younger theological instructors.
- 4) continuing education for ministers as an alternative pattern of theological education. Though this programme is not new, the programme could be enriched if it were carried out not merely by denominational schools but by ecumenical co-operation so that it can mobilize leadership in a much wider range.
- 5) an information center: the Association can serve as a center of communication between the schools by producing journal and news letter, etc. Also through the publications of the association, information about the theological situation of a particular area can be communicated widely across the borders.
- 6) the mediating role, by which the association will be able to widen the ecumenical avenues across confessional and geographical borders.
- 7) Exchange professors' programme: This is another area in which the association can render effective service on behalf of the individual schools. The exchange programme of the NEAATS has proved to be significant, not simply because it has contributed to academic excellence, but also as it has provided a means to generate a spirit of mutual concern and co-operation across national boundaries.

## V. CONCLUSION.

Finally, it seems to me that the association can play a significant role as an agent of renewal in theological education, which will result in the renewal of the church eventually, if it has a structure within the association such as a "Research Institute for renewal of theological education", which could carry out intensive study into the multiple issues confronting theological education in each particular context.

The association could then carry out its renewal programme of theological education in connection with and based upon the research done at the institute. It may be costly, but it is worthwhile investing financial resources and personnel if it is certain that such an institute could serve positively for the renewal of theological education, the need for which is becoming more and more pressing each day.



Report on the Study Programmes  
Sept. 1971 - June, 1972

Yong Ok Kim  
KAATS

I. Introduction.

At the Executive Committee of the Korea Association of Accredited Theological Schools held in April, 1971, it was decided that the comprehensive study programmes would be planned and administered by the Association beginning from September, 1971 to March, 1972. We are grateful to TEF for the grant of \$1,500 for this programmes. The Study Programmes covered three areas, namely, 1) Living Theology, as an expression of indigenous theology, 2) Curriculum, Teaching method, and theological textbook, 3) Financial viability.

These subjects were felt to be most crucial especially in view of urgent need of radical reformation of theological education which would fit in the changing context in which theological education takes place. It was hoped that the study programme would provide the opportunities not only to review and examine the general situation of theological education in Korea but also it may open up a new perspective and possibilities which will lead toward the reform of theological education in the '70's.

It is noteworthy that in the course of the study the participants in the study programmes, not mentioning of the researchers to whom the particular assignments were given for the intensive study, were not just listening audience. There was clear evidence that they were deeply involved in the problems and issues confronting them and shared their opinions critically yet constructively in such a way that one could sense the hopeful future in spite of many difficulties and complexed problems with which they were struggling.

In the following this report will show that though there seem to be many aspects of the issues confronting theological education which can be seen in the other parts of the worlds, particularly in the Third World, it must be said that the situation and issues of theological education in Korea today are quite unique in some ways. It was also felt that the problems will be solved or at least lessened by collective effort as well as individual endeavour.

It is to be mentioned that the study programmes have not come to the end. The first round of the study activities has only urged us to intensify the study in depth and width until it can provide the concrete picture of reshaping the entire aspects of theological education in terms of both ideology and methodology.

The further study of course will not be the repetition of the initial study. It is hoped that, by making use of the outcomes of the previous study, the second round of the study programs will produce the concrete suggestions with regards to the guiding principles and tools, which may be useful to the individual schools and theological educators for the actual implementation.

## II. Study of the financial structure and strategy.

### A. Purpose.

1. To survey and examine the present situation of the individual schools of KAATS with special attention to a few schools categorically selected for the case study.
2. To discover and analyse the crucial issues pertinent to the ongoing financial and administrative policies of the theological schools.
3. To envisage the vision, strategies and responsibilities, upon the questioning of the traditional patterns revealed in the study process of 1) and 2), and projecting viable undertaking of theological education in the given context.

### B. Researcher.

Survey and analysis of the present situation on the financial structure and policies was undertaken by Dr. Jong Sung Rhee, who examined 11 member schools of KAATS for the case study. The results of his study discloses the general tendency, issues, and difficulties almost common to all the theological schools with a few exceptions.

### C. Consultation. Sept. 19-20, 1971, Seoul.

Upon the source materials provided by Dr. J. S. Rhee through his research, a consultation was held in Seoul, inviting 19 participants, mostly the heads of theological schools with a few members of Board of Trustees of the respective schools. Discussions of the wide range took place at the consultation dealing with the crucial phases of the financial problem in which most theological schools are involved, some of them being the high cost of the maintenance, inadequacy of faculty salaries, decreasing number of student enrollment, inavailability or decreasing of the subsidies from the mission board abroad. Most of all, however, lack of concern or cooperation on the part of the churches for theological education was felt to be the most serious problem. Also there was a prevailing sense of urgency for the effort of self-support by way of investment of various sorts, i.e. endowment, savings, utilization of the buildings and lands which belong to the

theological schools. Also, of course, the increase of the fees, tuitions paid by the students was considered unavoidable. But it was advised most of all that theological schools should improve the positive relations with the churches from which the income for the major part of the budget could be expected.

### III. Study of the curriculum, teaching method, and theological textbook.

#### A. Procedure.

1. Survey of the ongoing patterns of the curriculum adapted by the individual theological schools in Korea. This survey was undertaken by the appointed researchers.
2. Critical evaluation of the ongoing patterns in the light of changing concept of ministry which effects theological education accordingly. This process was designed as one of the major part of the study consultation on this particular subject.
3. Building up a "model curriculum" and "teaching method", proposed by the researchers and prepared for intensive discussion at the consultation.

#### B. Researchers and areas of particular study:

Prof. Chin Kyung Chung, Seoul Theological Seminary.

Research on the curriculum focussed on the parish ministry-oriented theological education.

Prof. Pong Bae Park, Methodist Theological Seminary.

Research on the curriculum focussed on the diversified ministry-oriented theological education.

Prof. Kyung Bae Min, Yonsei University, College of Theology.

Research on the teaching method.

Prof. Tong Shik Ryu,

Research on theological textbooks.

#### C. Findings:

Based upon the papers of four researchers, comprehensive discussion took place at the consultation held in Seoul, Jan. 4-6, 1972, covering the wider range of theological education in respect to the curriculum, teaching, and theological



textbook. Total 29 participants attended the consultation. Following is the findings and suggestions emerged from the consultation.

1. Non-theological courses, i.e. humanities, should be placed alongside the theological courses during the entire educational process instead of putting them as pre-requisite courses for lower class students. This was emphasised particularly in view of the fact that students must learn how to "theologize" in the given context.
2. Theological education is not a mere academic exercise. In order to be trained as ministerial worker a person must develop his personality so as to fit christian ministry to which he is committed. The "ministerial personality" for christian work can be developed through person to person encounter in the total educational process.
3. Viewed partly from the fact that some courses are inter-related, and partly from the shortage of teaching staff, it is advisable to integrate some of the related courses. This is to be further explored in terms of joint class through which inter-disciplinary process can take place.
4. Courses designed for deepening "self-understanding" should be placed for the incoming students so that they may be able to identify their locus as ministerial candidate prior to their deeper engagement in the theological discipline. The suggested courses include, "Understanding of self, the world, and the church"; "Korean culture, history, and religion"; "Crucial issues confronting the present situation."
5. Lengthening the educational period from 4 years to 6 years. At the present, except two schools out of 17 member schools of KAATS which accept only college graduates for 3 years program, most of the theological schools are training high school graduates for 4 years program, although they accept college graduates to the 3rd year. Considering of enormous amount of works to be done for adequate training, four years program can hardly be adequate. Therefore, it deems necessary to lengthen the educational period from 4 years to 6 years, though there are of course not a few difficult problems involved, one of them being the impossibility of deferring the military service of the male students more than 4 years according to the present government regulation.
6. Lessening the burden of language requirement. Although it should not be overlooked that equipment of language, both classical and modern, is important for the theological studies, the language requirements are immensely over-loaded that students are obliged to spend so much time for language

training during the first two years. This problem will be solved gradually as the publication of theological work in Korean language is available more and more. Accordingly, the publication of theological textbooks in Korean language has become increasingly important.

7. Integrating the parish ministry-oriented curriculum with the diversified ministry-oriented curriculum. Although these two types of ministry are separable technically, it was felt that they should be interwoven in the unifying curriculum so that the students will be able to equip themselves with wider concept of ministry and its implementation. Some specialized courses can be supplemented by way of seminar and consultation for those who are particularly interested in the specific type of ministry. Another alternative was suggested that a limited number of schools may concentrate on the specific education for the diversified ministry.
8. There was a sharp criticism against the conventional monotype teaching method, i.e. lecture. It was felt that the so-called teacher-oriented lecture may not only easily distract the students but also it may give the students little opportunity for initiative effort and creatibility. Therefore, teaching process must give the students fuller opportunities in such a way that they may evoke creative thinking and engage themselves in active participation in the discussion. In addition to it, the method of team-teaching was highly recommended for the benefit of inter-disciplines.

#### IV. Study of the "Indigenous Theology" as an expression of living theology.

##### A. Purpose.

1. to survey the previous works on the indigenous theology by means of categorical analysis.
2. to examine critically both traditional and more popular concepts of the indigenous theology in light of proper interaction between text and context.
3. to attempt to construct the indigenous theology as a possible expression of living theology.

##### B. Team Research.

###### 1. Members:

Prof. B. M. Ahn, New Testament, Hankuk Theological  
Seminary

Prof. C. H. Hahn, History of Christian Doctrine,  
Presbyterian Theological Seminary.

Prof. V. H. Hyun, Christian Ethics, Ewha Woman's University.

Prof. K. B. Min, Church History, Yonsei University.

Prof. S. B. Yun, Systematic Theology, Methodist Theological Seminary.

2. Monthly meetings: From April through November, 1971.

A particular member of the Team Researchers read his own study paper to the group which was followed by discussion.

3. Public lecture, Dec. 13, 1971, Seou.

A comprehensive report on the whole series of study sessions was presented for wider discussion.

C. Issues and Trends of discussion:

Although there may be variety of approaches to build up the indigenous theology according to the different concept as well as different methodology, there are distinctively two contrasting approaches in Korea which have drawn more attention from the concerned theologians and pastors for last decade. One may be labeled as the traditional type, rather past oriented, whereas more recently the contextual theology, more present and future oriented, has become popular especially among those who are concerned with the historical situation in Korea today. Prof. S. B. Yun has been known as a spokesman of former type, and Prof. C. H. Hahn takes the latter position. Accordingly, the whole series of discussion centered around these two focal points. The other three members played more or less as the critics to the papers of professors Yun and Hahn. The resume of the discussions is as follows.

1. Thesis of Prof. S. B. Yun.

As an attempt to build up an indigenous theology or Korean theology, Prof. Yun grounds his thought on the encounter between Christianity and Confucianism with a presupposition that the Confucianism has rooted in the religious precept of the Korean people. It is Dr. Yun's contention that christianity can be easily and rightly understood by the Korean people with the precept provided by Confucianism.

One basic element of Confucianism, according to Prof. Yun's thesis, is the notion of "sincerity" ( ~~진~~ ) which is more than



ethical norm. It has, however, a religious connotation. The formation of the Chinese word "~~信~~" (Sincerity) consists of two words, i.e. "word", and "actualization". Prof. Yun assumes that there is an analogy between "Sincerity" and christian concept of "incarnation".

More strikingly, Prof. Yun conceives of the kernel of historical Jesus in terms of his "humanity" which is also identical with the central element of Confucianism, namely, "Sincerity". Therefore, "Sincerity" represents the nature of Jesus as a true man in most authentic way. Another element of his argument to be added is that since the notion of humility represented by the word "Sincerity" already prevailed in Orient about one thousand years before Jesus was born, it could serve to the Asians as a tool with which christianity can be properly understood.

This line of argument implies that to construct the indigenous theology in the Korean context is to accommodate the existing concept of Confucianism as an useful tool for proper understanding of christianity in more conceivable way, whereas Western presupposition often causes rather unnecessary hinderences to many Koreans whose cultural backgrounds are entirely alien to them.

## 2. Prof. B. M. Ahn's criticism.

While Prof. Yun should deserve high commend for his genuine concern for the indigenous theology and imaginative creativity as a theological thinker, one cannot help but finding extreme difficulty in justifying Prof. Yun's thesis for three main reasons.

Firstly, in the entire process of his argument, Prof. Yun applies the mechanism of intuition to theological thinking, which may be a characteristic element of the Oriental way of observing the reality and therefore distinctive from scientific, analytical, and logical character of Western thinking. ~~By doing this~~, he sets forth from the beginning certain presupposition which dominates his whole thesis without any verification. For instance, Prof. Yun attempts to identify the notion of "sincerity" with Christian concept of Incarnation. He does not go beyond the linguistic formation on which he can hardly justify his thesis unless he supplies with it the logical and historical basis.

Secondly, even though evidently Prof. Yun tries to build up the indigenous theology, i.e. Korean theology, distinctive from the Western theologies, by applying the conceptual category however it may be subjectively colored, he has done

consequently little more than transplanting the system of thought contained in Western theologies into the frame of Confucianism. One must raise a question as to whether Prof. Yun tries to confucianize the Western theologies, or conversely, to westernize the Confucianism. Both of them can hardly claim to be the indigenous theology in true sense of the word.

Thirdly, it is noticable that Prof. Yun is heavily influenced by Karl Barth in his basic understanding of the christology. He even seems to account on Barth's christology as his theological "text" which is of itself contradictory to his insistence on indigenous theology. Moreover, Prof. Yun does not assess Barth's christology at least from the biblical viewpoint. This is the weakest point for which the author himself is responsible.

These seem to be some important elements which must be taken account if Prof. Yun wishes to construct an indigenous theology within the frame of Confucianistic concept. One may raise a fundamental question as to whether it is possible at all to build a christology within the framework of Confucianism. This will call for careful study on the structure of Confucianism to see whether there is any legitimate point of contact with christianity. One could also question about the possibility of identifying Confucianism with "Korean" theology. There may be some distance between the original concept of Confucianistic concept of "sincerity" and the Korean understanding of it.

It seems that the more appropriate approach to the indigenous theology will begin with the authentic understanding of the Bible by means of the historical criticism through which all the super-imposed presuppositions can be eliminated. With this understanding of the Scriptures, this stage will be followed by the existential encounter with the Korean context where theologizing process takes place. That means, it is essentially important to note how the Koreans can understand the Christian Gospel from his actual situation which may be quite different from the ways the christianity have been understood in the West or any other non-Korean contexts.

### 3. Thesis of Prof. C. H. Hahn.

Prof. C. H. Hahn has attempted to establish an indigenous theology from quite different approach. Whereas Prof. Yun tends to be rather past-oriented, Prof. Hahn assumes that the indigenous theology must be created within the tension between the Christian Gospel and the present historical situation. Through the process of interaction between the text which includes both the scripture and traditions, and

the context, a certain view of history can be established, which is not the static observation of the reality. It will invoke vital commitment for creating a new historical reality. This is a crucial task of indigenous theology.

Therefore the indigenous theology has two-fold characteristics. It provides, on the one hand, the Christian understanding of reality of the context as it is, and on the other hand, it provides a perspective and possibility for the new historical reality. In this sense the indigenous theology is always contextual, and never becomes static.

This process of contextualizing christian theology has already begun in Korea today.

It is noteworthy that in the '60's, many Korean theologians were concerned about the historical situation of Korea and tried to view the situation from the perspective of Christian faith. Yet they were not free from the inherited thought patterns imposed by the Western theologies with which they looked and interpreted the situation. However, beginning from the early '70's, the trend has been shifted noticeably in such a way that the theologians not only try to grasp christian gospel within the present historical context but also they engage themselves in actual participation in the struggling for creating better historical reality. For them, doing theology is more than mere academic exercise. It means after all actual involvement in the situation.

In sum, the task of indigenous theology is to listen to the word of God which is spoken to the present historical situation where he lives and proclaim it to the people by both interpretation and active participation in situation in which the God's word is made flesh.

#### 4. Prof. Y. H. Hyun's criticism.

While it is agreeable with Prof. Hahn in that the text must come to terms with the context to make the Christianity meaningful to the present situation, and that "doing" aspect of theology is utterly important in order to make the theology lively, there remains several questions to be raised in his thesis.

The initial question has to do with the definition of the "text" as conceived by Prof. Hahn. According to his understanding, the Christian text includes both the Scripture and the traditions of the church. Yet he does not supply adequate reason why it is so. Does this mean that he does not recognize the tension between the biblical text and ecclesiastical traditions? It seems necessary for him to explicate the



dynamic tension between the Scripture and the traditions before he does on with the presupposition about the "text". Or, it can even be said that, in view of the importance of contextual element in theologizing process, the reality of the context itself forms an essential part of the text as long as it accords with the biblical message and the christian traditions. This very text, emerged from the context, lays the foundation upon which the indigenous theology must be constructed. Only through this process, the indigenous theology can liberate itself from being dominated by the super-imposed western presuppositions.

The strong point made by Prof. Hahn resides in his assertion of the two-fold tasks of indigenous theology; theological self-understanding of the historical reality, and dynamic force provided by theology for the responsible involvement in the actual situation. However, the methodological process must be spelled out in order to actualize the intent of the indigenous theology. Unfortunately, Prof. Hahn has not touched upon this important point at all. Theologians, however deeply they may be involved in the political, social, and economical situation, can hardly equip himself with adequate knowledge of the complicated reality of the situation. They will need to learn profound insight with accurate informations from the specialists, and to articulate their insight as theologian in the process of inter-dialog with them.

##### 5. Supplementary comment by Prof. K. B. Min.

If one may criticize the very nature of the Korean church as a whole, he will not need to wait to label her as the church without Nationality. Almost all the constituent elements of the life of the church - the basic understanding of christianity; from of worship; content and pattern of christian education; etc. - all these are the imported and copied articles. The church in Korea does not aspire the national spirituality at all. Within the structure of congregational life one can only enjoy the sense of self-complacency keeping himself within the secluded holy territory.

It is the most urgent and important task of the indigenous theology to provide the church with the contextual understanding of the christian Gospel and evoke the commitment to fulfill the christian responsibility for the society. In order to do so, the indigenous theology must begin with the awareness of the reality of the church in one hand, and the keen insight of the issues of the historical context on the other hand.

## V. Conclusion.

It was a joyful privilege that the KAATS was able to initiate and undertake a series of study programmes, with a generous grant from the TEF, on the important aspects of theological education which has been challenged so crucially in the recent years.

When the study programme was inaugurated a year ago, it was not sure at all what would be the results, for the scope of the subjects was so vast, opinions were anticipated to be diverse from one another, and practically most participants involved in the study programmes were always tied with over-loaded responsibilities so that it looked rather pessimistic to expect substantial contributions from them.

However, in the process of the actualization of the programmes, we became more convinced that we must take the crucial issues of theological education seriously, and that only through thorough study of the issues, the situation can be improved, though, of course, the study itself is not the only way to resolve the problems. In this respect the study programme has succeeded in providing an important occasion in which the issues were thoroughly examined in depth.

It can be said that in the history of theological education in Korea, it was the first time to have gone through the analytical examination of the wider range of the issues confronting theological education in Korea today. The issues were dealt comprehensively, various views were exchanged among the researchers, and the participants in the consultations were deeply involved in the discussions. In the final respect they came to the point of both agreement and disagreement. Some issues were left for further discussion.

After the series of the study process, it has been discovered that the furthertask remains. The first round of the study programmes came to the end with a conclusion that the follow-up programme in terms of implementation is more demanding than the study of the issues itself. The study programme is not designed for the sake of study. It is expected to produce the goal and guideline for the renewal of theological education in Korea.

This process of implementation must be preceded by more specific study until it can produce the concrete suggestions and tools for immediate implementation. This will be done in the second and concluding phase of the study programmes beginning from Oct. 1972 through June, 1973.

Report on KAATS Lectureship  
1972

Reporter: Yong Ok Kim

One of the tasks commissioned to the KAATS is to explore the possibilities to create the opportunities which will give encouragement and stimulus to the theological educators to develop theological thinking along the line of contextual relevancy.

The KAATS Lectureship was created to function this task. Thanks to the generous support of the IEF for this project, it was made possible for the KAATS to undertake the first year's Lectureship in 1972. Following is the report of the KAATS Lectureship of 1972.

1. Objectives:

The KAATS Lectureship was planned in order to

- 1) provide the theological educators with an opportunity to develop and express theological thinking in the specialized field.
- 2) encourage the theological educators to explore theological thinking which can meet the demand of contextual relevancy.
- 3) cultivate the potential younger theologians for the future leadership in the field of theological education.
- 4) serve the church by way of providing the theological guideline which will enlighten the life and mission of the church.

2. Procedure:

The KAATS Lectureship was undertaken according to the methodological process of

- 1) organizing the selection committee of five by the KAATS' officers.
- 2) commissioning each scholar's society, i.e. New Testament, Old Testament, Systematic Theology, Church History, Christian Education, Christian Ethics, Pastoral Theology, to appoint a scholar for the Lectureship.
- 3) The appointed scholars were given 6 months for preparations.
- 4) The Lectureship was held prior to the KAATS General Assembly, and it took place for two days. Each lecture was followed by the plenary discussion.



- 5) The lectures will be published for the benefit of those who were unable to attend.

3. Résumé of the lectures:

Prof. Sang-Ho Lee, Yonsei University.

"Nirvana and the Kingdom of God"

The study is to compare the Buddhist idea of Nirvana and the Christian concept of the Kingdom of God. The purpose of this comparison is mainly to bring out the characteristic differences as well as the substantial affinities between "Nirvana" and "the Kingdom of God." Many attempts of comparing these two ideas have been made already in the past. Yet rarely have they been unbiased in motivation. The emphasis has often been laid one-sidedly either on the affinities or merely on the points of irreconcilable differences. The present study, therefore, intends to explore both the differences and affinities at the same time.

The writer anticipates some difficulties in this task of comparison. Even the radical critics of the New Testament are confident in the matter of reconstructing the authentic teaching of Jesus regarding the concept of the Kingdom of God. Yet, in the case of Buddhist Nirvana, the authentic teachings of Buddha contained in Buddhist canon are not easily distinguishable from later modification. Scriptures are as numerous as many different schools of thought. Therefore it is suggested that the source of our inquiry for the Buddhist Nirvana may be strictly limited to some earlier writings such as Jhamapada, Samyutta-Nikaya in Sutta-Pitaka, Lonkavatara Sutra, Madhyamika Karikas Prajnaparamitta and Diamond Sutra.

The study will proceed as follows:

I. Etymological examination - The term "Nirvana" which literally means "blowing out" (a means of removing) - indicates the cessation of passions as the cause of all suffering. It points to the human effort of achieving salvation. The term "Kingdom of God", on the contrary, means the rule of God laying emphasis on the sovereignty of God as king in the history of salvation.

II. The Human Predicament - The quest for the salvation begins with the awareness of the predicament of existence. Truth of Dharma, Skandahas, Dukka in Buddhism explain how human existence suffers from various pains, and transitoriness.

Likewise the New Testament sees the world as suffering from evils. Awareness of the such conditions of human predicament is regarded by both Buddhism and Christianity as starting point of

inevitability of salvation.

III. The ontological quest. Do Nirvana and the Kingdom of God share the common ontological ground? The answer is rather negative. The doctrine Dharma is examined, yet the ontological question remains a riddle. In Mahayana school the Nirvana is identified with Samsara, the reality. Nonetheless the samsara is dialectically explained in terms of Synyata (avoid, i.e. "something devoid of independent reality"). The theory leads to the conclusion that supports the view that the Nirvana identified with samsara is neither being nor non-being. That is an ontological nihilism. Unlike this philosophical theory the concept of the Kingdom is a theology. The central point is God as the ground of all being. He transcends the world and history and, at the same time, his operation of power is also immanent in history. The concept Kingdom of God is different ontologically from Nirvana.

IV. Eschatological question - Nirvana is conceived neither in terms of eschatology nor of history. It is regarded as solely transcending the historical spheres. The Kingdom of God, however, is conceived in eschatological terms. Although it connotes the natures transcending Spatio-temporal spheres, it is also believed to be operated within the political, social, as well as individual structure of human history in the form of eschatological program.

V. The ways of achievement - To achieve the Nirvana, Hinayanas promote the Yoga, Samadhi and Jekagaratha of concentration. Mahayanas also adopt some forms of meditation as the means of obtaining mystical experience of (Prajna) the true Knowledge, negation of the individual self. By practicing right ways and compassion for others one reaches the Nirvana, the state of non-self. Nirvana is regarded as realized by human effort. But the Kingdom of God can be primarily realized by God Himself. Faith and repentance is required of as response to the activity of God. At this point the Kingdom differ from Nirvana. Nevertheless there are essential agreement in the requirement of the self-denial and non-reliance on the transitory phenomena of the world.

Prof. In Suk Suh, Dae Kun Catholic Theological Seminary.

### "Indigenizing Process of the Israelite Wisdom Literature"

#### I. Universal Character of the Wisdom Literature and Israel.

##### 1. Problem.

It is usually understood that the wisdom literature of the Old Testament was formulated at the last stage of the

Israel's literary movement which began after the period of Babylonian captivity. However, it must be said that canonization of the wisdom literature has gone through the complete process of adaptation. It is also to be said that ever since the "Amen-em-ope", which is a document produced during the period near Egyptian empire, made influence on the Prov. 22: 17 - 23:14 (c.f. H. Gressmann, Die neugefundene Lehre des Amen-em-ope und die vor-exilische Sprich dichtung Israels, ZAW 92 (1924), 272-296), the wisdom literature occupied an important place in the literary movement of the Israel people even before the captivity.

Especially, the wisemen played an important role when the political system of the monarchy was adopted for four centuries. They are the producers of the Israel's wisdom literature. Thus, even if the wisdom literature was produced after the period of the captivity, it can be fully understood only when we presuppose the political system of the monarchy which preceded the exilic period. It is noteworthy that Christa Kayatz asserts in his article "Studien zu Proverbium 1-9, Eine Form- und Motivgeschichtliche Untersuchung und Einbeziehung Agyptischen Vergleichsmaterials, WMANT, 28 (1966) that the Proverb 1-9, which was hitherto regarded as a literary work produced after the captivity, was heavily influenced by the Egyptian literature.

In any case it seems certain that the wisdom literature of the universal character infiltrated into Israel and exercised its influence. Recently, students of the Old Testament focus their attention on this historical process. However, it has not been widely recognized that the pre-Exilic Pentateuch and prophetic documents were influenced by the wisdom literature.

2. It is attempted in this paper to see whether the Israel's wisdom literature originated from the international wisdom literature, and to investigate the process through which the foreign literature was assimilated into the Israel's faith. Therefore our concern is not so much for the literary criticism as historical investigation. We shall attempt to see how the indigenizing process took place, and to investigate as to how the wisdom literature became a part of the Canon.
3. Historical Process of discovering near East literature.
4. Egyptian wisdom literature and Israel.

Wisdom literature of Mesopotamia and Israel.

Wisdom of West-Semitic and Israel.

Comprehensive study of Israel's wisdom literature.



## II. Wisdom movement which began to infiltrate into Jerusalem.

1. David's progressive policy and adaptation of Egyptian culture sanctioned by Solomon.
2. Caution taken by the author of the Book of the Kings on the wisdom movement.

## III. Prophets and trends of the wisdom literature.

The prophets who were influenced by the author of the Book of the Kings intensified the attack on the wisdom movement introduced by Solomon. The wisemen and their wisdom became the target of their attack (i.e. Amos, Hosea, Isaiah, and Jeremiah).

However, after the period of captivity, the wisdom literature of the wisemen were accepted as an authentic document in the process of canonization. It is important to understand how Israel's orthodox religion accepted the teachings of the wisemen after the captivity, while they were not tolerated until the Exilic period.

It is to be noted that before the formation of the Proverb, the wisdom literature was already in the process of indigenization by the prophets who had inherited the Israel's orthodox religious thought. This phenomenon is noticeable in the Pentateuch as well as in the prophets such as Hosea, Amos, Isaiah, and Ezekiel. However, it should be recognized that Jeremiah was most deeply involved in the indigenizing process. This was due to his own understanding of religion, i.e. religion personal or religious individualism.

Prof. Chun Ha Hahn, Presbyterian Theological Seminary.

"Kingdom of God in the Korean Context".

"Proselytism" means for someone to exist as an autonomous being, which liberates himself from the inheritance of the cultural tradition. To become a christian also means to establish within himself a new subjectivity which is free from the ecclesiastical tradition. This experience becomes real when he feels sense of the belongingness to God, participates in the salvation event by God through Christ, and anticipates the imminent realization of the Kingdom of God.

Christian consciousness stems from the worldwide fellowship. This subjectivity is not bound to the nationalistic sensitivity. Rather it stems from the much broader scope, namely, his understanding of the long range of the Western history which goes back to the

biblical history. It may be regarded as a heterodoxical subjectivity when it is viewed from the nationalistic standpoint. However, it is to be noted that the Korean Christians were less dominated by the nationalistic consciousness while they were inheriting ecclesiastical tradition which had overcome the national boundary.

Thus they were playing the key role in the process of the nation building, though they hated to look themselves as the mere followers of the past tradition. In this renewed consciousness of the Korean people, God has become the God of the nation, and the Kingdom of God is understood in terms of the nationalism. However, this does not mean the exclusiveness. It has provided an occasion so that Korean Christians were able to call God as "Our God" though they were well aware that God is not confined to any particular race and nation. Thus they were able to pray to God that He may establish His Kingdom in their own nation.

It is not without significance that a Christian phrase "Prosperous nation under God's living care" drew attention. Korean Christians were able to endure their belief in the difficult time of suffering and trial.

The reality of Korea today calls for the building of a democratic nation. In the past, Korean church identified herself as the core organization in the process of building democratic traditions. The demand has become more pressing today. It aims at developing humanity of every single Korean people which will result in the formation of the genuine community of men and women in this country. Furthermore, it will eventually unite the divided nation into one through the positive contact and communication between south and north Korea.

Therefore it must be said that no theology can claim to be relevant unless it can meet the need of the people in the actual life context. In this sense no sermon can become meaningful unless it inspires the national aspiration. The indigenous theology has a supreme task of serving for the people in the process of democratic nation building.

Finally it is to be reminded that the Korean theological circle should have common ground of concern. Though the structure of the reality is complicated, the historical reality itself is a common ground on which every Korean finds himself. Likewise, however, the methodological approach may be different from one another, every Korean theologian can and should find same ground of theological concern. This same ground is nothing other than the unifying commitment to the democratic nation building, for which Korean theologians are called upon.

Prof. Kyung Bae Min, Yonsei University.

"The Impact of the 'Positive Faith Group' on the attempts of the formation of the national church in Korea."

The years of 1930' witnesses the drastic changes in the life and the thought of the churches. The patronages of the missionaries had been waned away, partly due to the increasing pressures of the Japanese strong hands, partly due to the emergence of the national sentiment in the churches which enhanced to some extent anti-missionaries propaganda as it developed. These years also witnessed intense anti-Christian movements of socialistic and agnostic sorts among the intellectual class, particularly in the region of the south and central Korea, where the conservative trend of the Christianity in the Northern part of Korea had dimly presented itself, and therefore was always in position not in favour toward it.

The "Positive Faith" Group was formed some time in 1930' under the leadership of Cynn Hung Woo, the Methodist Layman of the highest intelligence and then the General Secretary of the YMCA, Seoul Central, who at that peculiar moment had been in the direct sponsorship of Syng Man Rhee. This relationship invites us to the more mixed and complicated picture of the contemporary states of affair of the churches. Rhee was then on the severe enmity with the Heung Sa Dan of which leader was An Chang Ho, and the Heung Sa Dan was rightly supposed to have extended its way, as far its mentality is concerned, upon the Northern Christianity that constituted at that period the majority of the churches in Korea; that means the Northern Christianity was in position to direct the bulge of the theological pattern of the church.

Thus, the churches in the central region and that of the northern region were politically as well as religiously contrasted to one another, and the situation naturally produced the sense of bitter agitations. The southern churches all the more regretted what they called the dirty plays undertaken by the northerners.

The theological climates were so distributed that the churches in the south represented liberalism against the conservatism of the north, and the same holds good in the case of the nationalistic movements of any kinds. No doubt, the south contributed to the formation of the anti-missionary spirit in course of the various attempts of forming a national church, and blamed the western missionaries for their implantation of American diversity of denominations which unfortunately resulted incognito the division of the churches and the presumption of divisive church as the normal status of the church.

Mr. Cynn with certain number of the Methodist and Presbyterian ministers and laymen constituted the "Positive Faith" Group, which



however never ought to be regarded an organization; it was simply a private sort of gathering where fellowship was persuaded and some topics discussed. That it was so is clear from the statement of the "Positive Faith" Group, it is rather a moral and educational principle of discipline than a religious dogma or any that sort.

Nevertheless, it exercised a tremendous amount of influence upon the life and thought of the contemporary churches. As a matter of fact, it must be seen as a grand scale to proceed to the possible channel that would have led to the ideal of a national Christian Church, independent of the missionaries-inspired denomination. The path was yet to be reached. The practical power of control on the part of missionaries then was well nigh gone, yet the churches that were very much influenced by them and the concept of orthodoxy in a constant reference to the teachings of the missionaries were sprung into vehement antagonism against this Group, and the Presbyterian church at last charged heretics of those who joined this Group. This secession led to the crisis of total dissolution of the whole Presbyterian churches in Korea which barely was avoided. The Japanese pressures actually prevented the church from the final disrupt, which were only put off until the end of the World War II.

It is to be noticed that, in any form of doctrinal or social statement, the "Positive Faith" Group was the first to formulate any that sort, and it was this Group that ever in the history of the Christian churches in Korea a serious attempt of identification of the Church with the national church was first manifested. There had been some of that kind; but totally lacked systematic declaration.

The significance of this Group is, besides the facts mentioned above, that it acted a sort of an analytic force by which the theological atmosphere of the churches was explicitly revealed to the root, which otherwise would never have been so to that extend.

Prof. Pong Bae Park, Methodist Theological Seminary.

"Justification as the Ethical Foundation in Luther's Early Theology (Lectures on Romans)."

Luther's thought is so diverse in its nature that we cannot draw a sweeping generalization of his thought which will fit into all of his writings. This is especially true of his ethical theory. There exists a great difference between the early period and the mature one. This, however, does not mean that there is no coherence or unity in Luther's thought. There is unity in his thought, but it is important for us to remember that unity and coherence exist in diversity or even in paradox in Luther. Luther's thought is

very realistic and existential. He does not want to speculate by means of unrealistic logical abstraction. Therefore, when we try to deal with his specific concept in his particular writing, we should be careful to consider two things. First, we have to try to understand what Luther thinks and means in that specific context, in reference to his main theme of thought in that particular situation. Only after this is adequately done, may we try to relate the thought of a particular period into his general scheme of thought. This approach is especially necessary when we deal with Luther's ethical theory.

It seems to me that his early period is so preoccupied with the theological problem of justification that the ethical aspect of the Christian life is almost hidden. If we push it to the extreme, we may say that in this early period the ethical problem is no problem at all for Luther in the sense that ethical life will come naturally when one is justified. With this in mind, I shall try to explicate Luther's ethical theory from his Lectures on Romans. I shall try to show how closely his concept of justification is related to his ethical theory in this early period. Thus the clarification of his concept of justification becomes the explanation of his ethical theory. The concept of justification is the foundation of Luther's ethical theory in this period. Ethical achievements can be easily built upon this great foundation as a simple superstructure. Following this line of argument I shall deal with human existence as sinful in the presence of God in the first chapter. In the second chapter I shall deal with the process of being justified as Becoming, and relate this to his ethical theory, paying attention to his concept of accomplishment in the future and to that of hope. In the final chapter I shall attempt to understand Luther's early ethical theory in reference to his later ethical theory. My conclusion will be that Luther's ethical principle in this early transition period is not fully developed independently from his theology. Ethics is always, in a sense, a by-product of theology. When the concept of justification as a passive accomplishment in life is fully developed in his mature theology his ethical principle comes to have a more important and independent place in his thought, with his famous concept of the "two realms."

Prof. Stephen P. Moon, Hankuk Theological Seminary.

#### "Mission Education and A Search for a Community"

Problem: Since the nineteen-twenties, the leadership for Christian Education in the USA began to be shifted from the hands of the laity to Christian Education experts. Contrary to expectation, however, the vitality of the Christian Education movement dwindled gradually. Why? How can we revitalize the Christian Education Movement?

The answer should be found in the life of the Christian community and its relationship with the Christian Education movement, since, according to recent educational theory, it is the nature of the community's life which is responsible for the kind of education that is going on within it.

The present paper tries to answer the following questions:

- 1) What does it mean when we say that the nature of the community's life determines the kind of education that is operative in the community?
- 2) What was the mutual relationship between the Christian Education movement and the dynamism of the missionary community?
- 3) What are some of the difficulties as the church in Korea tries to be a dynamic missionary community?

Discoveries: The answers which the present writer presents to these questions are:

- 1) Man learns through action-reflection process. Since he is an integral part of a community, he learns with the community as it lives its own life through the same process. If a person or a group of persons of any community, who claim themselves to be experts, dominate the learning process, the rest will be subjugated as a dominated and domesticated mass. Such a mass will become passive and the spirit of the group deflated.
- 2) The taking over of the leadership by Christian Education elites resulted in the following undesirable consequences: (a) The spirit of the laity was killed, (b) Christian Education became irrelevant to the laity as the agenda of Christian Education concerns was decided by theological issues and not the concerns of the people, (c) The vitality as mission community reduced as the mission education was imprisoned in class rooms apart from the Church's mission activities, (d) Most churches felt helpless as they confronted the overpowering task of today's mission with her ingrown and individualistic inclination.
- 3) Some of the difficulties which the churches in Korea confront as they try to form a vital missionary community are as follows: (a) The Good News has been unrelated to the harsh reality of Korean life and the mission unclearly defined for the laity, (b) The evil power not clearly articulated and the tactics to overcome it not devised. (c) There are inherited and imported barriers in the way to form a community. The inherited barriers are related to the feeling of being small and helpless. The imported barriers are related to western individualism and materialism, including urbanization.



Conclusion: In order to revitalize the churches in Korea as missionary communities, the churches educational ministry should have a three-fold emphasis: (1) There should be an emphasis on awareness education of the whole people of God concerning the church's missionary task as well as the external and internal barriers for establishing a vital missionary community. (2) To accomplish the task the approach should be theo-praxis which means that the education should take place as the whole church engages in its missionary work through action reflection process, constantly asking the will of God for them. (3) Theological language and the missionary tactics should be formulated together with the whole of God's people as they engage in theo-praxis.

Prof. So Young Kim, Pusan Union Theological Seminary.

"Worship in Crisis."

I. Introduction

The 4th assembly meeting of the WCC Section V were addressed on the title "Worship in a secularized age." "In time of crisis we are anxious to worship, and today our faith is in crisis everywhere in the world. We sympathize with all those people who are in crisis."

Our worship is facing a crisis in everywhere of the world's church. The worship of the church will never be the same. Multimedia shows, jazz masses, rock songs, balloons and placards, groovy language, and changing lights are here!

The impact of changed living conditions are as follows:

1) Population growth and world poverty. 2) Another primary factor with which the church reckon today is the pattern of urban and suburban living to which technological development and population increase have jointly given rise. 3) Work and leisure. 4) New forms of church's structure: The church may be enables to discover new forms of existence and presence at all levels of human life. These structures must be such that they enable the churches in each place and at every time to be at the disposal of others in order to serve their needs. I suggest that there are at least three types of structures.

- a) Family type structure.
- b) Permanent availability structure.
- c) Task force structure.

Certainly the time are not with us. The movement will not allow us our peace and quiet. It will rip down the familiar hangings on the last wall and thrust the world's concerns right in their faces. Here, between these extremes, the congregations must live their lives. The congregation are facing a crisis of worship in the

midst of change.

## II. The Contents of Worship.

### 1) The preparation of worship.

Worship is a two-fold event, or in other words, it is event with two subjects: God acts towards us, and we answer Him through what we do.

The real question is, "Are we in the deepest sense prepared to be there?" Are we ready for this identification, and for what it will involve us in? As a test may place ourselves in turn within each act of the worship service.

We have to learn to prepare ourselves not for an isolated act, nor for an occasional one, nor for a purely individual one. Our task is rather actualization of the worship which becomes part of the very pattern and rhythm of our living.

### 2) Prayer.

These are five main branches of christian prayer. If a service is to be complete it must include each one of them.

- A) The first type of prayer is THANKSGIVING.
- B) The second mood of prayer is inevitable CONFESSION.
- C) The third type of prayer is PETITION.
- D) The fourth type of prayer is INTERCESSION.
- E) The fifth part of prayer is DEDICATION.

The thanksgiving is the christian saying, "Thank you," and the confession is the "Sorry," then the petition is "please."

There are three main forms, represented by three traditions of worship. A) Liturgical prayer (Orthodox, Roman, Lutheran, Anglican). B) Free or extemporary prayer (Free church). C) Silent prayer (Quakers or the Society of Friends).

### 3) The Praise.

Our praise is expressed in three ways: through chants, anthems, and hymns. The oldest is, of course, the chant or psalm. The anthem is almost always sung by the choir. The most common and most popular medium of praise is the hymn. In worship the praise was offered not by a trained choir, but by the whole congregation.

### 4) The Word of God (Preaching).

Oxford English Dictionary defines a sermon as "Extempore or written

discourse from the pulpit by way of religious instruction or exhortation." A sermon gives information about God's will or exhorts men in the name of God. A sermon is the proclamation of the gospel. Its function is to tell the congregation of the mighty acts of God declared in the Bible.

The Bible differs from an essay, a speech, and a lecture. In general, there are three distinct types. A) Expository, B) Topical, C) Doctrinal.

I am analysing the texts and topics which were used on Sunday morning, evening, and wednesday evening services in 1971 at several churches.

#### 5) The Lord's Supper (Sacrament).

A sacrament is a dramatic demonstration of the gospel. The New Testament authority for the Lord's Supper is found in I Cor. 11:23-26, and also Matt. 26:26-30, Mark 14:23-26, Luke 22:14-20. Jesus instituted this sacrament in Jerusalem the night before his crucifixion.

The meaning of the Lord's Supper is: A) First, it is a MEMORIAL. B) Second, it is the COMMUNION. C) Third, the Lord's Supper also has a future reference (Matt. 26:29). D) Fourth, the Lord's Supper is a pledge of our loyalty to Christ and to one another. This sacrament is also our promise of fealty to the Lord.

In the church of today and tomorrow everything should be mobile and flexible. Rather than having a specially sacred and solemn building, a sense of how to achieve practical ends is more important. And this includes the mobility of the altar which should be in the center whenever possible and, in particular, the mobility of the seating.

#### 6) The Offering.

The primitive church's offering was, in fact, the material symbols of thankful hearts. They constituted a real witness to the christian faith. The same should be true of the present-day worshipper's contribution to the offering.

#### 7) The Ritual.

The ritual to be a help to stir up devotion. The worshipper must have a proper attitude before God, this is part of the ritual.

We should take notice of this ritual as follows:

- a) Do not suppress worshippers' feelings on their own initiative.
- b) Explain their own feeling in true mind.



- c) This should not be an act or name of the human but the way of response to God's grace which they have received.

### III. WORSHIP AND LIFE.

Worship is an indivisible whole, an all-embracing function of life. To live in this world as a christian--that is worship. Worship is an event which is always closely related to the world. It always takes place in the secular. Worship is not something that happens between the church and God, but between the world and God the church serving as the instrument. The church worships, in Christ, on behalf of the world, and indeed as the world.

There is no fundamental difference between the worship of the gathered congregation in the church on Sunday and the service of Christians in the world every day. The worship does not mean preaching, prayer, and singing but rather believing, loving, hoping, serving one's neighbour and suffering in the certainty that the presence of the Lord makes the impossible possible.

Why should we attend worship? Four reasons are compelling, in their united impetus:

- A) The first purpose of worship is Thanksgiving.  
B) The second purpose of worship is an Offering. It is necessarily the offering of the church, not the offering of a collection of individuals. C) The third purpose of worship is Edification. By attendance at the worship of the church the christian is built up in the faith and love and hope of the christian life. D) The worship of the church is the stimulate to the christian life in the world.

### 4. Findings of the Lectureship 1972.

- 1) It was a significant event that the scholars of the diversified background assembled together and engaged themselves in the interdisciplinary academic dialog. More than 75 participants from all over the country registered at the 2-day's lectureship.
- 2) Even though the topics of the lecture as well as the contents were diversified, it was clearly seen that all the lectures were seriously attempting to produce the kind of theology which is contextually relevant. Most of the lectures dealt with the "Theology of mission," or "indigenization of theology" in one way or the other.
- 3) It is encouraging that there were a few catholic participants including a catholic theologian who read a research paper on the C. T. hermeneutic. It is hoped that ecumenical cooperation will be accelerated through the lectureship program.

- 4) It was observed that every lecturer was keenly aware of the up-to-date academic discussions of the Western theologies, and tried to appropriate them within the Korean context today.

# NEAATS

Executive Committee Meeting

Jan. 10-13, 1973

Seoul, Korea

## Director's Report

Yong Ok Kim

Since the last executive committee meeting of the NEAATS which was held at Nakagaruizawa, Japan, in January, 1972, several important events have occurred during a year in the frame of the NEAATS. I would like to mention in this report some of the major events which took place in this period, and in addition to them, some new developments within the KAATS in the recent months will be mentioned.

### 1. Cross-fertilization of the Study Programmes.

It was originally decided at the NEAATS' Second Assembly, 1971, to pursue the study programmes on the concentrated areas such as indigenous theology, curriculum, and financial viability, both national and regional levels. In last Spring, two theological educators from Korea participated, upon the invitation from the JATE, in the national consultation on theological education held at Nakagaruizawa under the joint sponsorship of the NCCJ and JATE, and the Annual meeting of the JATE at which the current issues of theological education in Japan were discussed. Dr. Jong Sung Rhee, President of the Presbyterian Theological Seminary, Seoul, and Prof. Chong Wha Kim, ex-chairman of the KAATS as well as the President of Korea Union College, Seoul, participated in these meetings. Upon their return, it was reported that their experiences were very fruitful.

On the other hand, two Japanese colleagues, Drs. Jun Ojima and Yoshiro Ishida, responded positively to the KAATS' invitation to the KAATS' Lectureship and the 8th Annual meeting of the KAATS held concurrently in Seoul, last October. Dr. Ojima gave a fine lecture on the subject, "Christianity and Buddhism," and Dr. Ishida made an impressive report on the current situation of theological education in Japan. Both of their presentations made significant contributions in terms of mutual understanding and stimulation.

### 2. Participation in the ATSSEA Study Institute.

As was in the past years, our sister organization, ATSSEA, extended invitations to the NEAATS to the Study Institute held in Singapore, June, 1972. Dr. Pong Bae Park, professor of Christian Ethics at Methodist Theological Seminary, Seoul, and a Japanese



Scholar were selected as the participants. As their presence was reported to be stimulating, and the widening of the scope mutual contact between the scholars of two regions is so much desirable that this sort of the inter-regional programmes is hoped to be explored even more in the future.

3. Attending the UIM-EACC sponsored "Workshop for Theology in Action." As was decided at the last executive committee meeting, the director was responsible for attending the preparation meeting for the above-mentioned workshop held in Singapore in March, 1972. It was resolved at the preparation meeting that two participants, one each from Japan and Korea, were to attend the Workshop which was held early in September last year. Dr. Joon Kwan Un was nominated as a participant from Korea. I understand a Japanese colleague was also nominated by the JATE as a participant.

Taking into account of the report from Dr. Un and the comprehensive written report, I am convinced that this programme was well designed and carried out with positive results. However, it seems more important that the findings of the Workshop should be followed up at the national level at which the actual implementation can be expected. It is encouraging that a national committee for follow-up programme was organized in Korea last fall, and a workshop of the national level will be held in early Spring this year.

4. Consultation on "Associations" and the Annual meeting of the TEFC.

As the director of the NEAATS as well as the General Secretary of the KAATS, I was invited by the TEF to participate in the consultation on "Associations" and the annual meeting of the TEF which were held at Bromley Kent, England, July, 1972. At the consultation I was requested to be a panel member on the topic "Association as an agent of the renewal of theological education." Both at the consultation and TEF committee meeting, the most dominant subject for intensified discussion was the "Contextuality" or "contextualization", which is of course a most important element of theological education in our days. I must confess that my experiences at the last year's TEF meeting were so dominating in my thinking throughout the year that they have made greater influence on the shaping of theological education in which I am taking apart, especially it must be said that the recent development of the KAATS was motivated and intensified by the same experiences. I must add a word in this juncture that I was very proud of Dr. Shoki Coe, the director of the TEF, who has a deeper and closer relation with us, for the most significant role he was playing at the meetings, and Drs. Masao Takenaka and Tongshik Ryu who represented our region and made great contributions at the various occasions during the meetings.

5. The 8th KAATS annual meeting.

As was mentioned in the above, the KAATS annual meeting was held in con-currence with the KAATS Lectureship in Seoul, Oct. 24, 1972. Besides the routine reports and election of the officers,\* a great deal of concern was focussed on the future role of the Association. In connected with it, a proposal for the Research Institute for the renewal of theological education was discussed, and it was approved that the proposal be further developed. It is hoped that the year 1973 will be a most significant year for the KAATS in terms of shaping the role of the Association in the days to come.

\*newly elected KAATS' officers.

Chairman: Father Luke K. Lee, President St. Michael's  
Theological Seminary.

Recording secretary: Dr. David K.S. Suh,  
Ewha Woman's University.

Treasurer: Prof. Chang Kyu Lee,  
Daejeon Methodist Theological  
Seminary.

Planning Committee members:

Dr. Stephen D. Moon,  
Hankuk Theological Seminary.

Dr. Pong Bae Park,  
Methodist Theological Seminary.

Prof. Kyung Bae Min,  
Yonsei University.

Dr. So Young Kim,  
Pusan Union Theological Seminary.

General Secretary: Dr. Yong Ok Kim,  
Methodist Theological Seminary.

6. Study Programmes, 1971-1972, and 1972's KAATS Lectureship.

(Full reports are annexed in this report under the separate sheet.)

end.

# "THE ASSOCIATION AS AGENT OF RENEWAL IN THEOLOGICAL EDUCATION"

Yong Ok Kim.

## I. PREAMBLE.

In this paper I would like to discuss "The Association of renewal in theological education", mainly within the frame of the Korean Association of Accredited Theological Schools (KAATS) and the North East Asia Association of Theological Schools (NEAATS) which I have served as General Secretary and Director, respectively.

In dealing with this most challenging subject, I am going to concentrate on three areas of concern: first, putting forth the background picture as a point of departure, I shall make a brief note of the historical review concerning these associations in terms of their function during last few years, by which we can see how the associations have rendered services to the cause of theological education in this area. Secondly, I shall examine the contextual factors from which serious theological issues have been derived. At this point, I shall try to grasp and analyse the real issues which call for radical renewal in theological education. Thirdly, against the background of this contextual understanding, I shall attempt to formulate the operative functions of the associations as an agent of renewal in theological education.

## II. HISTORICAL REVIEW OF THE ASSOCIATIONS.

The Korean Association of Accredited Theological Schools came into being in 1965 when a few concerned administrators and teachers of accredited theological schools felt the need for creating an organization through which they might not only enjoy fellowship among the constituents, but also carry out joint programmes for the mission of theological education more effectively by closer co-operation.

The horizon was widened two years later when a regional association, the North East Asia Association of Theological Schools, was inaugurated in Kyoto, Japan, in 1967, which included 32 major theological schools in Korea, Japan and Taiwan. It is an association of the associations. The purpose of the regional association was to strengthen theological education for the mission of the church in this age, to provide facilities for its member schools to confer concerning matters of common interest related to theological schools, and to promote joint action on a local, national, and regional basis.



Even though both associations have a comparatively brief history, it may be said that they have played a significant role in meeting positively the challenges which confronted theological education locally and regionally. The following are some major features of the activities carried out by the associations in the past years.

1. Study Process. Beginning with the first study conference which was held locally in 1966 immediately following the birth of the KAAIS, study programmes were planned and undertaken by the association such subjects as the changing concept of ministry, new curriculum patterns, field education, and theological library science. Though the study programmes were primarily designed for theological educators themselves, occasionally church leaders were invited to participate as well. It is to be mentioned with emphasis that during the year 1971-1972 the study programmes were focussed locally and regionally in the three areas which were felt to be the most crucial issues, namely, 1) Living Theology as a theological guideline for ministerial training to-day, 2) Curriculum building and teaching methods, 3) Financial viability. After the series of study sessions, it was felt that further study must go on intensively in these matters, in view of their importance and urgency. Finally, the KAAIS administered the lectureship programme which was aimed for sharpening theological enquiry along the line of living theology. The themes undertaken were: "New theological foci in the 70s", and "Living theology as an expression of indigenous theology".

2. Faculty development. One of the important missions of the KAAIS was to provide opportunities to train theological faculty of the local seminaries, for the demand was so pressing. Therefore the KAAIS has administered seminars for local teachers for the last four years. It is felt that this programme may be also implemented through the programme of continuing education for the total theological faculty on the national level in conjunction with the lecturship programme.

3) Publication: Largely dependent upon the IELF grant, the KAAIS has co-operated with the Christian Literature Society in Korea in producing theological text books which have contributed enormously to the improvement of theological education. Besides a number of text books already published, a monumental Theological Dictionary is expected to be published by the end of 1972. Mention ought to be made of the North East Asia Journal of Theology, a product of the NEAATS since 1968. The appearance of the Journal was the consummation of a dream which a few scattered scholars in this part of the world had dared to dream. It was our first

attempt to build a bridge not only among the countries of North East Asia but also between the countries of this area and the rest of the world. We have so far produced up to No 8, and expect to continue to issue twice a year.

4. Exchange professor's programme. The NEAATS has channelled the exchange programme among the member countries of the region of North East Asia. The Length of the term varied, subject to the availability of the individual professors and the situations of the sending and receiving schools. While it is to be recognized that this programme has contributed towards mutual understanding and co-operation in the academic and educational sense, it is hoped that in the future this programme will also be available to those younger professors who hope to undertake research work at other institutions within the region,

5) Inter-regional co-operation: Though the immediate concern of the Association has been confined to the area of North East Asia, it has tried to keep closer contact with the Association of Theological Schools in South East Asia. (ATSSEA), with which a fraternal relationship has been maintained. For more than ten years, the Atssea has held the Study Institute for theological teachers in the region of South East Asia. The ATTSSEA has extended invitations every year to the theological teachers in the North East Asia region. As was in the past years, two faculty members of the theological schools in Japan and Korea participated in the Institute in summer last year from which they benefited richly. In early September, 1972, the NEAATS joined the UII-EACC in the "Workshop of Theology in Action" to be held in Manila, by dispatching two delegates to the programme. It is hoped that in the future our association will widen the scope of its fraternal relationship with other areas of the world for the common cause and mutual benefit, especially with the areas of the Third World.

### III. THE CONTEXT OF THEOLOGICAL EDUCATION.

In the above I have drawn a sketchy picture of the KAAIS and NEAATS in terms of their programme. Though both associations are still very young I feel that we have come to the stage to evaluate critically the programmes of the associations in the light of the contemporary context within which theological education is to take place.

On the other hand, the association finds its role within the frame of theological education under the given situation. It is unthinkable to evaluate the association apart from its relevance to theological education in a particular context. Therefore, the association must always maintain alertness to the changing context. On the other

hand, theological education takes place within the frame of the total mission of the church. It is therefore unjustifiable to undertake theological education apart from the missiological concern of the church. The mission of the church can keep on the right track only if the church senses sharply and responsibly the contemporary context from which the issues are derived.

Taking these two aspects into account, the role of the association is to be determined in the light of the contemporary context within which the church and theological school find themselves. In other words, the context urges the church as to what she must do in order to fulfill her missiological task; that the church's self-understanding of the missiological task provides the premise for theological education; and that the association determines its function as an organization in response to the missiological task of the church with which theological education is engaged.

1. It not necessary to remind us of an obvious fact that Christianity to-day is being encountered with widespread crisis which prevails almost every corner of human life. The crisis even urges us to question the very meaning of life itself in spite of the scientific achievements for which modern man deserves commendation. However, in the unceasing process of change which has brought us to the unprecedented crisis, we have come to question even the meaning of change itself while we are constantly advocating the need of change in the name of progressive achievement.

Nevertheless, no one can avoid the crisis by attempting to stop the flood of change in this scientific and secular age, whether he likes it or not. If this is the predicament of modern man, the Christian church must be prepared to carry out its mission within the context of the human crisis, if it wishes to be relevant to the contemporary world.

Therefore, the primary task of the Christian church to-day is to equip the congregations with keen sensitivity which will enable them to discern the issues of the human situation which they are facing. This task necessitates an urgent programme of training congregations so that they may prepare themselves to live responsibly and positively in the secular age as the people of God, for they will not be able to confront the issues in positive terms with conventional ecclesiastical and spiritual nourishment.

If the missionary structure of the church is unable to tackle the living issues arising out of the concrete life situation and to express the life and mission of the church in concrete way, then the church will remain an



irrelevant organisation which pays no attention to the contemporary cry of the world which it exists to serve. This means that the missionary structure of the church must be renewed in such a way that it may be able to meet the challenges and render appropriate services to actual life situations.

2. What then is the role of theological education in this picture? Putting it into simple terms, the role of theological education to-day is to provide resources which are relevant to the renewal of the church. Theological education can serve the church best if it provides the resources with which the church can meet the living issues with missionary commitment. In order to provide such resources theological schools can train and produce ministerial candidates who are equipped with keen sensitivity and unbending commitment to the missionary task of the church. Also the opportunity for continuing education for the ministers may be provided by theological schools. They can furthermore set up institutes where congregations may be invited to participate in the training programme.

Up to this point I have discussed the matters mainly in terms of the missionary task of the church in the contemporary life situation and the role of theological education in connection with it. However, our concern for the present situation should not blind us to the programme of theological education which must look forward to the future with vision. In this sense theological education must go one step further in order to prepare for to-morrow, so that it may fulfill the prophetic role for the cause of the missionary task of the church, which is to be future-oriented. Therefore, it is logical for theological schools to train students so that they may be able to meet the challenges which the future world may impose on them.

This prophetic role of theological schools may sometime cause conflict with the immediate interests of the church. It is not difficult to see the tension between theological education and church leaders, created by mutual dissatisfaction and mutual criticism on the crucial issues. Often the theological educators take rather radical stands on the issue of renewal designed for the future mission of the church. This radical stand may well invite the dissatisfaction of the ecclesiastical leaders, who are often inclined to be more complacent with the status quo.

It seems necessary for theological school and the church to maintain tension in a constructive way, for both parties may be able to reflect upon themselves critically. For

the cause of genuine co-operation friendly confrontation is more desirable than cheap irresponsible compromise. A theological school is not a house-maid of the church, while it is true that the former exists to serve the latter. A theological school can serve the church by being a humble pioneer in drawing the responsible future image of the church even in the midst of misunderstanding and mistrust.

#### IV. THE ROLE OF THE ASSOCIATION AS AN AGENT OF RENEWAL IN THEOLOGICAL EDUCATION.

I have discussed thus far in the preceding section about the context of theological education which calls for radical renewal. It can be concluded that as the missionary structure of the church needs radical renewal in order to be relevant to the actual life situation of modern man, the theological school bears the responsibility to provide resources for the renewal of the church through its own reform. This seems very obvious. However, we must ask what the association of theological schools can do for the renewal of theological education. We may rightly say that the renewal programme of theological education should take place in the individual theological schools. If this is so, why should we bother with the association, which is often regarded as a consultative organization with no particular undergirding philosophy of its own other than that of a mediator, nor any resources apart from the individual constituents.

This very question brings us to the fundamental question of the function of the association itself. After having served the associations for a few years, my own response to this question has tended to be positive, although I do not overlook its limit and difficulty. In my own view the association is more than an instrument for improving fellowship among the theological educators, although it can contribute greatly to this cause. With its own capacity it can play an indispensable role as a center for study and action for theological concern, as it has the following advantages:

- 1) administering joint study programmes for the common concern of marshalling wider resources.
- 2) sharing experiences and exchanging opinions among theological educators of different backgrounds.
- 3) taking joint action for mutual assistance.
- 4) being a liason with the government, church organizations, ecumenical bodies, and other secular organizations.
- 5) inspiring a sense of common missiological commitment through ecumenical programmes.

Taking these advantages into account, I am confident that the association can take a positive part in accelerating renewal programmes of theological education by means of:

- 1) a comprehensive study of the issues confronting theological education today, such as the context of theological education changing concepts of ministry, reform of the curriculum and teaching methods, and financial viability.
- 2) promoting mutual concern, understanding, and co-operation, not only between theological schools of different backgrounds and objectives, but also between theological schools and the churches by means of consultative programmes.
- 3) planning and promoting faculty development programmes by means of a comprehensive study of the faculty situation of theological schools, setting up a study institute for theological teachers, and providing a programme for graduate study for younger theological instructors.
- 4) continuing education for ministers as an alternative pattern of theological education. Though this programme is not new, the programme could be enriched if it were carried out not merely by denominational schools but by ecumenical co-operation so that it can mobilize leadership in a much wider range.
- 5) an information center: the Association can serve as a center of communication between the schools by producing journal and news letter, etc. Also through the publications of the association, information about the theological situation of a particular area can be communicated widely across the borders.
- 6) the mediating role, by which the association will be able to widen the ecumenical avenues across confessional and geographical borders.
- 7) Exchange professors' programme: This is another area in which the association can render effective service on behalf of the individual schools. The exchange programme of the NEAATS has proved to be significant, not simply because it has contributed to academic excellence, but also as it has provided a means to generate a spirit of mutual concern and co-operation across national boundaries.

## V. CONCLUSION.

Finally, it seems to me that the association can play a significant role as an agent of renewal in theological education, which will result in the renewal of the church eventually, if it has a structure within the association such as a "Research Institute for renewal of theological education", which could carry out intensive study into the multiple issues confronting theological education in each particular context.

The association could then carry out its renewal programme of theological education in connection with and based upon the research done at the institute. It may be costly, but it is worthwhile investing financial resources and personnel if it is certain that such an institute could serve positively for the renewal of theological education, the need for which is becoming more and more pressing each day.